M 2179 HOSP / LUNCH + MTG.

November 4, 1972 - from Hospital

[redacted]

ONE TWO three, testing, testing

Must Remain in Transcription Room

MR. NYLAND: One, two, three, testing. Testing.

This is just a short cassette for the--for the group tonight. Today is Saturday. I originally had hoped that I would be out of the hospital by this time, and even could attend a meeting. But my plans apparently did not fit into a cosmic scale of some kind and actually, with forces like that which are far superior, I have to submit. At the same time, it does not prevent me from sending my best wishes for an evening like you are going to have. And I hope you can play some music and that you will not be too serious about it. I hope that, all throughout, you will be able to feel that you are alive and that there is something worthwhile in attending to Work on yourself, which gives you an impetus to understand life better than before, and make you, as it were, more alive for the wish to continue to live it, but this time in a certain direction which could become much more useful to you, instead of continuing more or less in an unconscious state and let it be dependent on accidental influences which, at certain times of course, can wake you up. The intentions of having that wish to understand what is really meant by one's life as it should be lived on Earth, regardless of the conditions of the Earth, simply means that one has to accept such conditions as they have been given by other forces over which we have no control; in exactly the same way as when one is born, one has to accept the body the way it is; That ~~is not anything that one~~--that there is not anything that one can do about it, really fundamentally, than only to take care of it, to make it a suitable instrument for a different kind of a purpose; so that the accent is not on the maintenance of the body itself, but the utilization of that what can be done for the sake of becoming a different kind of a man, and then saying thank you to the body for having given you the opportunity.

It is very much in this way when one looks at the Earth, which also is

going through a struggle - particularly at the present time - of maybe trying to free itself from the conditions which have been allowed to be created, or to--allowed to exist as a result of culture and certain kinds of civilizations. It does not mean that this is the only time it may have happened to the Earth itself; only we at the present time know about the difficulties which the Earth experiences and, as a result of us living on this Earth, we experience the same kind of a thing with ourselves. ¶ The relationship between the Earth as a whole and the body of ourselves is very indicative of different influences which take place during the growing up period of a person when he lives on this Earth, that there are many influences which occur at certain times in his lifetime, which sometimes are maybe very dramatic and obnoxious, and sometimes have to do with--with a result of losing certain things which were precious to him in his early life; and that maybe from time to time there are indications of a--something disappearing, which we call Atlantis, at the different times of one's own development. And that gradually, out of these experiences, there is born the possibility of a maturity so that, towards the end of one's life, one is taught that that what has taken place has led to information for the possible continuation of certain forms of life in a different form, and not to be bound by the body as long as it was on this Earth, but that it is--has a different possibility of ultimate freedom to make one's life free from oneself in order to understand the eternity of life's existence as it is in reality.

So I hope you will have a good meeting, as I say, with the kind of attitude towards life itself, that it is worthwhile to be on this Earth and to have opportunities for a development. And that you are constantly reminded of that kind of an aim, instead of losing yourself so easily into all kind of superficial nonsense which, of course, crowd in on one and have been multiplied as a result of the growing of a certain culture and industrial development ~~who~~ where the emphasis has been completely on superficial means

of living, and very seldom have been used for the attendance of a development of something that is worth--worth much more, and at the present time is even noticeable in a variety of different aspects of behavior forms which are now taking place all around us.

And it is with that in mind that I hope that the meeting can help you to remind you of your aim, and that you will not forget that it is worthwhile to live, and that towards life itself you should constantly have a desire to say yes, and not wish to negate it, not wish to deny it in some way or other, or not wish it even to be covered up with too many things which do require attention and energy but are, in the end, completely useless because they will be written up for destruction at the time when you die.

There are three things in life which are important, and which are definite facts. One is obviously one's birth - the appearance on Earth. The other is obviously the disappearance from this Earth when you die. But the third fact is that you constantly exist. And when that fact is brought home, that you constantly are living with yourself, and that the existence of your body in being a form in which life is expressed can remind you of the ultimate fact that that what is an absolute fact you should--you should accept for whatever it is, and does give you the opportunity of utilizing it for a purpose which really has nothing to do anymore with the three facts of absolute unconscious existence, but unified in the knowledge of the three existing into a realization that the next step is a possibility, and that all one has to do is to keep that aim in mind constantly and unflaggingly.

When one Works, one obtains information about oneself. When one wants to digest the results of Work, Gurdjieff uses the term - afterwards to consider what was the value of absolutely received facts of one's life, then one criticizes and sees what is needed, and what perhaps should be fought against, so that you do not have to repeat all the time the same

things which have taken place in your unconsciousness; but that there is at certain times a possibility of freeing yourself; and then to maintain, for a little while maybe, the possibility of just being yourself as being, and not linked up even with any kind of a form of behavior expression.

So, have a good meeting. I hope next week I will be back in Warwick again, and then we can see each other. Goodnight for now.

END

LUNCH

MR. NYLAND: So I will say a few words now and then we'll have a little interruption and then there will be a longer meeting for certain other things I want to mention.

This particular part, you remember, Beelzebub in the warning starts out with, "In the name of the Father, and the Son and the Holy Ghost, Amen." As when certain things are started, they should be started in that kind of a name. So I would say for today, which is a little special day, in the order chronologically, it started with my birthday which we postponed a little, with Gurdjieff's Memorial Day which we also postponed, and I would like to add to that, the beginning of November as Orage's death period. Something we many times forget, and I think we should remember much more, because there's a great deal that we have to be grat--grat--that we have to be grateful for as a result of Orage existing.

And so this is a period of trying to remember a few things. And for that reason I say; In the name of Gurdjieff, Amen.

I mean this very seriously, because what I want to say a little later will have to do with that what is Gurdjieff, and in the name of him, and in the name of the ideas as we try to understand them; and to warn all of us for the possibility and perhaps even, the certainty of certain things becoming demolished and to become too monotonous and too acceptable without any further thought, let alone a thought of gratitude. And that it is necessary to be constantly reminded of that kind of an aim - what do we mean by "In the name of Gurdjieff" and the ideas which he represented. We will talk more about that - more in detail because I have had sufficient time to think and to consider and to try to look at us as a group and the Barn, a little more objectively. But I would like to drink to the ideas of Gurdjieff this time, not to him, but to that what he represented and for which he was a channel and because of that with the knowledge which now has reached us, it is as if

Gurdjieff became a messenger from above indicating and trying to remind us of the sanctity of Work and of the necessity of trying to build one's soul. After we have drunk to that, I would like to ask the different people to just every paraphanalia of the dinner, the lunch, table - put it aside. Don't carry it downstairs, just make a clean room, so that we can sit a little easier together and it will be, I hope, more intimate. Because there is a very definite desire on my part with this kind of a meeting, to reach, as the saying goes, as many of you; and that you will understand what I want to say. The reason why I want to explain it and why I think it is worthwhile to pay attention to it for the further growth which we, I hope, all of us hope for. And for which we have to Work.

So this is to the ideas of Gurdjieff. May they live within our heart.

So I would say those who don't help and those who can help and so forth, in another fifteen minutes or so, let's get together here again and we will have a meeting. So I'll see you then.

MEETING

MR. NYLAND: So I started out on a serious note. And of course I have perfectly good reasons why, in my case, I should be serious. Because an experience like I've had in the last two or three weeks is not so easily taken. When one is physically suffering and conditions are such that one cannot do very much about it and just wait patiently and hope in the beginning of the day for the end of the day. And I hope in the beginning of the night for the end of the night. Many thoughts come to one crowding in and crowding out, and churning around in one's mind; sometimes ~~things~~ without reaching any kind of a conclusion then only here and there a certain point of light which then marks a step forward towards recovery. And that the patience which is necessary for trying even to understand the reasons why one has to experience certain things in this life, and the question always is asked, why is it that I should have to experience this because if all man are equal, and from an

eternal standpoint that each person ~~fills~~ FULFILLS a certain function, how does it happen that I must fulfill this kind of a function? Why shouldn't my neighbor do it, because apparently that what he has to experience I would be able to carry a little easier.

One wishes at times to shy away from having to experience what apparently is, to say it that way, in the cards, What is written up and what gradually becomes disclosed. And you, SEE, one has to face this by oneself because no amount of good feeling, wishes, all the different things that one says; I hope you will be all right; I hope; we think of you; that then perhaps it might be alleviated. I think it is true there is a great deal of that kind of atmosphere that is created and at times one feels it. And then one is grateful for it because it does help at that time, to give certain thoughts which are more positive and it is then, as if that what one has to suffer through, is carried a little bit more by others together having an aim of wishing for myself, for instance, to become well again and to assume certain responsibilities which have been left for some time unattended, and all such things like time and heropass, they proceed at their own pace. And the adjustment that one has to make in having to live through the time of one's own, the question of how to eat it and to see if that process of eating one's own time could be speeded up so that apparently the time endurance or the length could be reduced, even if it is not in reality, at least to the extent that one experiences time as a concept within oneself. And so then that one knows that finally certain things will be overcome and that there will be an end to that what is now an experience of time, even if that particular period has its own end and it becomes during the period, endless, when one knows that it will end. The difficulty is still to accept it as it happens and when one wishes then to take it and to accept it for whatever it is, without any further thought of what it ought to become or how it even should be taken or what should be the result of it. It is a requirement that one then tries to give oneself up to the possibility of there are other forces knowing more and more

about what is really required. And one becomes more and more in the hands of such a force, like a peon having to fulfill a certain purpose. About that one talks ~~to~~ For oneself, to oneself, what is the aim of all of this? And what is reached by having to experience it and ~~having~~ to endure it? And also what is the result of such an experience on the part of other people who are to a certain extent dependent on one? And of course such considerations about the Barn, about the group here, about what we are trying to do - they all come back in review. And one starts to consider from the very beginning how it was; what we did; what made it grow in what direction. And at times having taken stock every once in a while on a memorial day of Gurdjieff or whenever there was an opportunity to look back and to see what we had done and to see if we could straighten out certain things in order to have the future more in conformity with Work.

All such thoughts come to one and one tries to judge them and put them down in their true value without becoming prejudiced about one or the other and still seeing then whatever there is could become truthful in an exact statement of what is the reality; of what is happening; and what is still interpretation, because much is connected with a wish. It is very difficult to become free from one's own interpretation And together with that, the kind of attitude on the part of many when I think about what you are trying to do also, for me; and when I see, and I experience your well-wishing, your gift, whatever it may be that comes to your mind, that you feel might be helpful for me, particularly in this case when I happen to have a birthday. But also that birthday, it is again like a new beginning because the eighty-one years, nine times nine, they are finished. And it is a new period, like I said last year, of having to face conditions in a different way and that perhaps this kind of sickness is like a reminder.

Please don't forget that you are still human and that there are still something to be paid for having profited by Mother Nature giving you a chance to live this life on this Earth at this time. And one becomes very meek about that because what is it that Mother Nature is trying to tell us? Not only me,

Because I'm the only instrumental for a few things which belong to me personally. But when one is engaged in an idea and the following up of that and the pursuit of that kind of an aim for oneself as well as for others, and one talks about how to reach it and what is necessary for an experience in order to have a judgment about it, if it is truthful, and that it can be sustained. And it will remain more permanent than many of the temporary affairs that one is engaged in, in ordinary life. One takes upon oneself a certain responsibility of having said: Yes, we talk about A, B and C, but then, what is D and what is E? And what should follow in accordance with the law of Heptaparaparshinokh when it is applied to the possibility of the growth of a group as a whole? And of course one starts to think about what will happen, because a sickness, serious or not serious, many times gives rise to a thought of what might happen. And you cannot help that, and I think it is quite right that you have such thoughts. But you see, thoughts about death, one doesn't want to think about because one knows it is a reality. And it is for that reason that you don't want to think about it, because you don't want to face reality. And that is exactly the reason why Work on oneself is so difficult because the one requirement for that kind of Work, for an understanding of objectivity ~~and~~ then to see how from an objective standpoint one is taken, you might say, as one is by awareness of that what happens to exist, that the acceptance of that kind of reality is also something one shys away from, particularly when one starts to think and to feel about it. And that only coming to the conclusion that it is the reality which must be accepted, that that will finally give you the satisfaction of leaving it, because in the first place it is very difficult to change it - it all belongs to a certain unconscious form of mechanical behavior. But in the second place what is needed for oneself that you have to see that that what is then so-called automatic is really a saving grace if you could understand it as really automatic and not as a responsibility of oneself. So on the one hand you want to take a

responsibility for your life and also for your death. And on the other hand you know you cannot take the responsibility for your life because you didn't create it and also you cannot take it for your death because that will come regardless of your wish. And so one is up against it, because the requirements of Work on oneself do need a good understanding in simplicity and in seriousness to see what is really oneself and to judge afterwards with that what one has now as knowledge which is permanent or more absolute, quite definitely trying to be more objective, and because of that, more reliable, that one says, "Is this what I am? Is this what I am trying to do? Is this what we are a group are trying to do together? Is it going in the right direction? " And that does require, not formulation, It does require feeling. It requires a necessity for oneself to be influenced, to see in truthfulness what is taking place, and to form a certain judgment which is honest, and which can, you might say, stand water so that it is not going to be diluted too much, but that it has its own function of furnishing oneself with information which is reliable and which can be used for the growth of building something that can last longer than in one's ordinary life, something that is not as much subject as yet to the laws of dying.

And I look at ourselves, I look at this group, I look at attempts, I look at people. I remember hearing this and that. I am present many times to that what goes on. I hear about it through cassettes, through information, for something that I myself experience and I try to put it together. And as I say, I want to remain just about it. That is the one side of it. That is the way I receive that what is manifested. And I try to become honest, to see that that what I receive is as close to the truth, because together with this wish of receiving, there is also a wish on the part of myself of giving. And that kind of giving is also subject to a very great responsibility to remain exact, to remain honest in purpose and to constantly try to see that that what is manifested and what is talked about, is in accordance with ALL AND EVERYTHING, in accordance with the ideas of Gurdjieff, in accord-

ance with the memory which I happen to have of the man and the conditions under which we were fed and how, at that time, we started to assimilate such ideas into our life, and to see how gradually, because of that wish for assimilation, that wish for further growth and understanding certain influences were felt, and as a result of that, certain conditions happened to change, and that gradually out of the totality of such influences, there arose, at least within me, a desire to follow that what I felt was my conscience.

Because the whole point of wanting to do this and to have a group - even to think about it and to talk about it, is based upon a very definite desire not to disturb that what is a concept of esoteric knowledge; that what is a requirement for the necessity, when one sees that as a necessity to become free from one's subject life; that then something must be introduced which is not subjective, in order to hold out the possibility of taking hold of that and grabbing it - the wishing towards it; to grow towards it and to have that aim above one, and not on the same level of oneself. And that therefore, each attempt that one makes in order to bring about such a possibility and to create conditions into which then certain things can be poured which become more permanent and reliable, that then such kind of food all the time has to be tested to see that it is still up to par, that it is in accordance with the requirements transcribed for the condition of good health for one's inner life; that it is remaining nourishing and that it has the content which is necessary as prescribed by the laws of objectivity in their book of health for the necessity of persons on this Earth to understand the conditions as they are on this earth and understanding them, then having an aim, wishing to become free, that that what is given is actual food by which they can profit and it is not ersatz. That I would say is a great difficulty and a responsibility. But I've set out on this kind of a road some years ago and

it was necessary to see if certain things could be accomplished and so far we have accomplished a little bit. We are on the road; and sometimes I call it even, the right road. But every once in a while, and no one can question that more than I do, there is doubt. Because I see results and I must come to conclusions about such results. What is it that is lacking when the results are not becoming? Not even to the behavior of an ordinary man? And I let alone now, for the time being, although I will talk about it, the way we discuss Work, the way it is necessary to formulate and to have definite statements about Work. So that when there are questions, that the question can be answered in accordance with what is a rule for Work and the application of Work rules for the solution of a question and not beating around the bush.

I do know by experience well enough extending over many many years, how difficult it is gradually to come to certain definite conclusions which are then, you might say even 'ready-made' for almost any kind of a question, because the many questions that can be asked also have a totality of a certain number and usually cannot be increased anymore because that what is the problem is always the same kind of unconscious state. And what is the question about such a problem is always, "How can I understanding my unconsciousness reach a state of more freedom?" The number, the kind of questions, are of course limited, and gradually in having the experience, in having to answer them, one can answer them usually in a certain way which is sufficiently efficient. And I , therefore I say, I do not blame anyone who has to learn. One must admit that the learning period is necessary for an understanding of Work. And also that a learning period is much, very much necessary for the ability to express oneself. But you see, that is only a question of statement. We have tried in many different ways to talk about Work. And we have talked about variety of kind of conditions created in a certain way. And all the time,

as you probably remember, I have changed several of these kind of ways because they became too monotonous and too acceptable and too smug. And then it is time to change. The constancy of the wish to change is simply that one makes conditions in such a way that they are not so easily recognized.

There is a little story about Gurdjieff talking to a small group of some people in which he mentions a cow. Early in the morning, a couple of cows, or maybe a herd, leaving a stable and they spend the day out in the pasture and during the day the farmer paints the doors of the barn a different kind of color, and so when finally the cows are driven home again in the evening, there they come in front of the barn and face it and they are surprised. They don't know if it is their barn. Of course it is. It's a little different aspect. Many times I've suggested that that what is traditional or customary, you have to change it, your own habits--the way you are living--just introduction of a little bit of what we call 'an otherwise'--that what becomes the knowledge of a legominism, that gradually certain things are introduced which then you might say, will make you sit up and take notice, and question yourself,'Is this me experiencing that what was old hat for me for sometime and at the present time is poured into a new form and still it is the same elixir of gold that I wish to have for my life?" Changing the condition of your surrounding of that what you are living with, like furniture, and putting it in different places; taking down the curtains and sometimes hanging them up; changing your clothes every once in a while; making different kind of movements with your body, unexperienced before which then can remind you of the principle of your life, your Self, so that then, because of that, there is something else introduced--I call it a legominism--intentionally created by yourself for the purpose but not experienced as yet until you face it and then in the experience you constantly are reminded because a little more friction is added to that what is an ordinary condition of sleep, and that kind of friction will make you

dream more and more about the potentiality of Working on yourself, so that when you do Wake up so is still a memory of something in you that says, 'Now what will I do with my life because I've had a different viewpoint of it.'

It is that necessity of changing certain things around so that then because of it, you are reminded of the possibility of the principle of Work. You see, we are here at the Barn. We work and the emphasis is on physical work. The background is always talk and discussions about Work on Oneself. Meetings are always having in mind to talk about one's attempts of the reality of the truth of that what is necessary to understand oneself for whatever one is and the acceptance of that, what you might say, happens to be; and the realization of that acceptance which will then lead to the accumulation of data which are then to be accepted as such without any further criticism but having an absolute value on the scale of the cosmos. And it is with that in mind that I constantly try to think of what are we doing to Work; what are we doing to the ideas of Gurdjieff? What do we do in order to live up to our obligation of having started certain things--and to wish to maintain it, and in that respect I just want to warn you. Because you need help. You are not as yet free from your own interpretations. You are not as yet free, to have within yourself a principle that guides you. When you are left alone; when you have a responsibility, it sometimes is too much for you. You start to put a little water in the wine. You start to disintegrate. You start to forget, because there is no supervision of your Conscience. Not sufficient as yet to tell you straight that you are on the wrong road or you do the wrong thing. And I must look at this a s a growth of a group. Because I hate to see that after sometime you may have a tremendous quantity of people but not enough quality even to sustain the poor attempts on the part of those people who are really devoted and are in their efforts thwarted because of the influence

of superficiality.

I look at it as if we have to change certain things and then the question is, what will we change? And how will we do it? And how can I make you understand the perfectly good reason for such a change?

Perhaps I can explain that to you.

Is it?

Bill: Yes.

Side 2

You see, I come back from this little experience. The thoughts about myself--my particular physical condition in relation to that what so far has taken place in respect to Work and the accumulation of certain tapes, meetings; the availability of what I call truthful statements about Work and method and application; all of that I feel, I've said it a few times, it's like a heritage to which you are entitled and which is available to you. It is not necessary for me to augment that. I can keep on talking about it and of course here and there perhaps elucidate certain things; give a different slant or a different angle to that what is old principle already. But the availability of that what you need and that what is required for a person who wants to become, in honesty, a conscious one, is sufficient for you and it is here for your benefit. So for that you don't need me. I do not know if you need me for activities. I would like you to need me. It will depend on how you grow and also how honest you are. Because you're liable in activities to assume also that you know; or seeing that things don't go, that you take it for whatever it is instead of say, it is not right, that sometimes even you lose interest in wanting to change it; and then it becomes dead and also as such, it is a dead influence on other activities. And therefore I say, I wished you would need me but I cannot simply sit and give you advice and see that

it is not followed, because my time becomes too precious for me to waste it. I do not want to waste it, moreover I cannot afford to waste it because I have to take care of this physical body and although there is willingness enough even to sacrifice it, I must make sure that if it is sacrificed, it is for a very definite aim and that aim for me is (one) is Consciousness and Conscience.

So for a little while I will just, as the saying goes, take it easy. It does not mean that I'm not in contact with you, or that I want to close myself off, because we've had that now for a couple of weeks and you know what it amounts to. It is good that you know that I exist and that I'm still around and that I still will have a chance to talk with you about what perhaps could be done and make decisions which become mutually agreeable. But you must wish it. It is not dependent on my wish. If you wish, then I can wish for you. It's important for you to understand that. The same applies to my desire to talk about Work. You must wish it. It is not that I want to continue in the same way because a rule has been set up so that let's say Thursday evening there is regularly a meeting; or that at lunch on Saturday or Sunday or even on Saturday evening there is some kind of meeting at which I will say a few words. So for the time being that does not exist. I will have meetings, I will advise you to have your small groups much more because I look at such small groups as a requirement to prove that you have the right attitude towards Work and I must say about that something else. Because I will sit in judgement about who can come and who cannot come. I will go over the lists of attendance. I will make requirements that I will know who comes and why--I will be the judge with the help of a few others who will advise me. I have made a certain job as director of admissions. So that such a person--and I've selected Peter for that. And it is perfectly right so from now on I will call him Saint Peter because he will be the judge to let people in to this Heaven of our Barn activities. I do not want

people to just come and come to the Guest House and expect to be taken up as if we are just a little bit of commune, open to kindred spirits. I've no desire to have ANY KIND OF kindred spirit of that kind. I have desire to have people understand Work and to have an attitude towards Gurdjieff which is right and honest and sincere, and wanting that Gurdjieff and such ideas for their own life because they are serious about their life. I will eliminate gradually those who do not have that kind of an attitude towards wishing to come to the Barn in order to live here for the sake of their own life for development. I will scrutinize very carefully every activity with each person who is engaged in it to see if they live up to a certain standard. And I will, for the time being, be the judge of that kind of a standard. And when I decide that I think that a person is not equipped and has not the proper attitude towards a wish to Work on himself, that he doesn't show it in his daily life,in his own activity, in the way he behaves. I am through with that kind of a thing, because such a person I will ask, 'Go away. We don't want you.' I've no desire whatsoever to have this kind of ordinary life activity to which everybody is used in an unconscious world to be repeated too much here. I want people to be honest about their desire to want to Work on themselves. I want them to come here with an aim. I want them to understand that we have meetings for that purpose, that you have to Work in order to have a meeting and that you will not have a meeting just because it happens to be.

I' m stopping Monday evenings in New York. I'm stopping Wednesday evenings in New York. For the time being there are no meetings in New York. The concentration of meetings will be here. In the first place ~~when~~ I say about your little meetings where you must talk about your Work and to see what you understand. The second are meetings which I will have every once in a while at a certain time when I feel that enough questions ~~here~~

have accumulated because I will ask you to send me a little cassette with a question if you have any about your Work which you would like to have answered and when five or six of such questions have accumulated, I will decide we'll have a meeting. I will advise you in advance at what time and when and how. But I do not want to be bound by having to be here on a Friday or on Thursday, or whatever other time has been assigned to a meeting in order to be present because the 'law' requires it. I will tell you when my health will allow it, to have a meeting, to be able then to talk about Work, and I will try to answer your questions in the best way I can and based on my experience of that what I happen to know or remember, so that then you can have a guide by which you can obtain results for yourself to see that you can grow. I do not wish any kind of an answer to be given when it doesn't hit you in the place where you should be hit and where you're entitled to, when your question is honest, that you must know then what to do with your life regarding that question. That is what I would like to try.

And so on that kind of a basis, I will only allow such people to appear here and Work here who have within themselves a definite desire to find out what is the truth. It may be very small and it may not be sharply defined. I've asked Peter to screen such people, before they are allowed even to put their suitcase down because they happen to know about the Barn and just appear and then appear because they think they ought to be received because they have long hair. I have no interest any further in that kind of attendance. I have no interest in a quantity on Saturday or Sunday. I do have interest and very much so about, let's say, approximately ten people who are honest in their own attempts about Work and who are honest in their wish to guide physical Work for certain people who do come and want to work physically and by means of that, Work on themselves. I would like such people to tell me that they wish

I WOULD WANT FROM HIM A REPORT OF SUCH PEOPLE

that responsibility and be available Saturday and Sunday, maybe both days, maybe not all the time, but at least that they start to take over as a group often and work together as a group often, like a nucleus, not talking about what they are going to do, then only to indicate we are going to do this and that and become responsible for another ten who will work with me and for whom I then, in responsibility, be in charge to see that Work is not forgotten because of my own example. I'm putting it very strict. ~~(sic?)~~ I'm putting it on the basis on which this kind of a group should further develop during this winter. I've talked many times about idealism. I've talked about a school of Socrates--about what could happen when one is actually interested in Work, as if sometimes there could be a brotherhood of that kind of understanding; sometimes secluded like a cloister but within themselves in contact with the rest of the world, having the strength of that kind of a nucleus within so that they then can rely, using the Barn as a symbol of that what could remind them of the necessity for themselves in their own life and what is truthful for them and hoping then that in mea--by means of a realization within themselves, they can communicate that to a few others who are open to it. But when they are not open to it, they don't belong here. I said I will go through the list. I will go through the names. I will want to know who is who. And I will not accept anyone unless certain requirements are fulfilled.

Now it does not mean that I close a door. I open a door wide enough for those who belong. Only for the time being the judgment about who belongs will be left to me and a few others who I can trust. Because that is a requirement that, where there is a desire for development of an aim and a wish to grow towards it and aspire towards that, that then there is an understanding, mutually knowing what is right for that purpose and not to let certain other things continue to exist which are deleterious.

You see, I sometimes am very sad and critical about behavior forms in your activities, in behavior forms about when one is at the Guest House and does not want to take a responsibility or even object to a little bit of a payment that you're required to make. I've said many times about the responsibilities which you must take on to yourself when you say I'm honest about wishing to help to maintain this Barn and not find excuses. Honest about your property; honest about that what you wish to do; Honest in your relationship towards each other in wishing to be helpful towards each other. Honest in your sex relationships. I want tell you that because I'm not interested in having Don Juans running around on the 'make'. I don't want to tolerate it and I tell you right now that that stops. A person is entitled to a relationship when it is physically expressed because they cannot help themselves sometimes and sometimes it's necessary to have that kind of experience. And as long as it is required that one feels in that femininity or masculinity that certain things are necessary for an exchange, there is no objection to it. But I do not want just to have something one night and the next night and the next night, constantly being, as I say, 'on the make.' I do not wish that. You can live with anybody, but you must be honest in your wish to live and not just try it a little bit and a little bit and a little bit. That is not manly or it is even not womanly. It is required on the part of you to understand that, because that kind of a name I don't want to be attached to this kind of a group.

That is one thing. The second is your language. The second is the way you behave when you talk, when you're by yourself or with your friends. I don't want a level to be drawn down as deep as you can make it and as close to the earth as the earth would allow. I want you to show that in your behavior in your ordinary life, you have an aim for yourself to become a man, that you gradually shed all the different influences

under which you have lived in the past and whatever may be that has been your conditioning, that there is a definite desire that you are honest about your attempts to Work on yourself in regard to that what you are doing physically, that you try to do it as honestly as you can and this applies of course to any kind of an attempt that you are here, that when you work physically or any kind of a thing you give it your attention because that is a requirement for that kind of attention to be able to see yourself as you really are and not a lazy bum sometimes as it happens to be.

If you want to earn your money, even if you don't get very much, even if it may be nedessary to go from one place to the other, at least be honest about that--the reasons why you wish it, for whatever it is that you, your own requirements and your own obligations, your conscience has to decide that, but when it grows too superficial and it is something that is not becoming to a man, I will take--I will have the audacity to tell you and I will kick you out because I cannot tolerate it. I have been young. I know what it is. Homo sum; that what is human to me is not strange and therefore my judgment is not prejudicial but I have an aim and a level, a certain niveau that has to be reached by us in the future and I'm now warning you that unless that kind of a corner is turned, the progress of this group is going down after my death.

It's necessary for you to understand it because I can see a little bit more than you. I can see sometimes potentialities as if they are already real and my warning about that kind of behavior I just now described, is very serious and I will do all my best to root it out and to help to make clean a clean slate.

The requirements for that will be decided by some who have an understanding of Work and who are willing to put, you might say, their signature to that kind of a document. I would like sometimes to write such

a document in blood because that what is the requirement is that either that or nothing, wieder oder / yes or no and no in between and only to receive the yes and the no, to digest it in that place which we call a neutralizing force but which as a neutralizing force, become a force for the future to reach a higher level. That is the reason for the conversion within oneself of that what is positive and negative to be then, becoming one with an aim, giving an indication of the direction where it should go.

One must Work for that. One must remember this. One must sit quietly. One must talk about it with one's friends. One must scrutinize one's behavior. One must see and admit that it has been superficial, when you have fallen down, when you have become a little slip-shod, when you were drunk; when you were not clear, when you were weak, when you just let things go, or when you were too harsh or when you were too conceited or ~~when you were~~ too God-damned nonsensical about yourself, thinking that you already know, or that you were too smug, all such things: vices and virtues--all of that. Keep on seeing what you are and what you have been in order to find out what perhaps is a possibility for your growth. And then you will meet others who have that kind of attitude and you will meet them then, as I say, on a different kind of level and not a dragged down level once in a while which we even

have had here down at lunches for the Barn. That's why I've suggested to have a couple of days of silence. That's why I've suggested many times that the Barn is place where people ought to be able to meditate and not to be distracted too much by a lot of nonsense. That's why I have emphasized many times responsibilities of the office to keep it straight and to attend to their businesses and not to be interfered with by different people who just happen to come and who would like to talk a little bit and take your time.

It is serious between nine and five o'clock at this Barn. It is a serious time when time goes through this Barn, and you become part of it. That you become responsibility for the expenditure of such time and keep that in mind whenever you happen to think about ideas of Gurdjieff and your inner life, that you will be held accountable for the way you look at them, the way you take them to yourself, the way you wish to believe in them, the way you hope that you will have the strength enough and the way you will pray at times for the accomplishment which is acceptable to the Lord, that you do become at times much more religious, much more sincere, not flippant--not always the same kind of an old business and the same old stand, but really at times you say, "My God. What have I done with my form of behavior?" What have I used as life for that kind of purpose of being expressed and then expressing it in that kind of a form?" And, that was me when I realized that I have no further way of excusing it or rationalizing about it." You see, when we'll Work, we will have a good opportunity to have meetings . I will be there . I don't withdraw. I may be sitting at my house. I may be thinking. Maybe I walk around. I hope I can do it more and more. I hope I will be in contact with you, that you do send me every once in a while certain statements about your problems. It is possible. Of course you have them. If you feel that I can help in any way, let me know. Naturally I will have to pay attention because that's my aim. I would not be conscientious if I didn't do it. But you must also know that that what you wish and would require does require your responsibility of your own judgment. See what you can do by yourself but don't make mistakes when you feel that maybe a little help or a little light shed on it might be beneficial. I will try to adhere to that because I pledge that as a vow for my eighty-second year, that is, my eighty-third year that I hope I will live in the future, that I hope I will live to the end of this year on earth, that I hope I will be

able to live in sufficiently good health of my body so that it still will enable me not to interfere with my mind or my feeling. But that what may be required as behavior or that may be required as a formulation of thoughts will come out clearly and shatter that what is, you might say, ignorance. So that in its place, something can start to arise out of the ashes of suffering, that what should become the phoenix of belief of the possibility of further growth and the adherence, so that what in an aim in the building up of the Kesdjanian body of an emotional kind, constantly having the wish to be in contact with that what is above, and constantly remembering that one is walking still with one's body on this earth, hoping to accomplish that what is right--in the right of oneself first, in the right of others, in communication ~~and~~ ultimately in the right of that what is ordained, in the learning of that what are laws of a higher nature by understanding of the laws which belong to this level, having then in mind the energy which has been gained by the process of changing knowledge into understanding.

It is what we call an exotherm process. Exotherm means, in chemistry, that the process and the reaction which takes place furnishes heat; that is, a process that when it is a combination of certain substances, produces the heat which was originally used for the coherence of the substances themselves and then is set free. The process between knowledge and the gathering of data, changing it over by means of conversion, into an understanding and the utilization of experience for that purpose is exotherm.

Because it produces first joy of living; in the second place a desire to continue; in the third place an intensity of an understanding of light; in the fourth place, a wish for a relationship with those who think and feel in the same way so that the understanding can be exchanged and in that process of exchange, can start to grow. In the fifth place the requirement that that as a relationship in a group, becomes a necessity. That because of this wish for exchange, there is also set up the possibility of further growth among people so that that process of an exchange can give also an exotherm peaction between people, not only for oneself but for oneself and someone and someone, and in the sixth place, because of this possibility of an exchange, certain things become crystallized. That they will form a basis on which not only ourselves can stand, but that they can be used, such a foundation can be used for those who happen to come and see and wish to partake and feel because of such existence that something is there, not knowing what, at the same time being attracted to it. But in the seventh place, that that what exists, exists for the merit of its own existence by reason of the wish to exist in that way. When that way is understood, that it has to be like that, as if dictated by that what is coming from above to tell--you must live in accordance with these rules because that is the requirement of His Endlessness, Who wishes to tell you that that what is required of people on this earth is to see to what extent some can understand the laws of maintenance and help to explain and gradually through their own states of Martfotai can help his Endlessness to execute, that is to formulate and to live up in forms of behavior of that what is expressed by the holy laws of Triamonia becoming apparent as a sacred law of Heptaparaparshinokh.

That what is unity, is reached by these seven aspects of life and when that as a unit in the Enneagram is understood to be the center of

the triange, the triangle can become apparent as a wish to give to this world of phenomena, the noumenal value of all that is behind all action in Reality, that what is the foundation of everything existing--everywhere and always and becoming food for those who wish to Wake Up.

Maybe I will play a little bit on this piano. It may be interesting. Take care of yourself during this year, which I call now, for a little while, my year, as the beginning with my birthday, with Gurdjieff in memorium, in memory--with Orage in gratitude; with the hope of what we may have suffered in the past need not be repeated when that what we have suffered has been taken in relation to that what is a necessity without complaint.

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